

with their men guarded the dead bodies from the wild beasts and the vultures. But the hut in which the king's body reposed was never repaired ; it was allowed to moulder and fall into decay.<sup>1</sup>

Five months later the jawbone of the royal corpse was Ghosts of removed in order to be fashioned into an effigy or *rcpre- ^ngtof* sentative of the dead king. For this purpose three chiefs Uganda entered the tomb, not through the door, but by cutting a hole *to^rfere* through the wall, and having severed the head from the to then- body they brought it out, carefully filling up the hole in the bones and wall behind them, replacing the thatch, and securing the *their navel*

*, r & ? &* strings, gates in the fence. When the jawbone had been removed which are by a chief of the Civet clan, the skull was sent back to Busiro *acc?rd-*

*ingty*  
*p<sup>re</sup>"*  
 and buried with honour near the mouldering tomb. *In* served in contrast to the neglect of the tomb where the royal body *dediSed* lay, the place where the skull was buried was kept in good *to^the* wor- repair and guarded by some of the old princesses and widows. As for the jawbone, it was put in an ant-hill and left there till the ants had eaten away all the flesh. Then, after it had been washed in beer and milk, it was decorated with cowry-shells and placed In a wooden vessel; *this* vessel was next wrapt In bark cloths till It assumed a conical shape, about two and a half feet high by a foot and a half broad at the base. This conical packet, decorated on the outside with beads, was treated as an image of the deceased king or rather as If it were the king himself In life, for It was called simply " The King." Beside It was

placed the  
 stump of the king's navel-string, similarly  
 wrapt In bark  
 cloths and decorated, though not made up  
 Into a conical  
 shape.<sup>2</sup> The reason for preserving both the  
 jawbone and  
 the navel-string was that the ghost of the  
 king was sup-  
 posed to attach Itself to his jawbone, and the  
 ghost of his  
 double to his navel-string. For In the belief of  
 the Baganda  
 every person has a double, namely, the  
 afterbirth or placenta,  
 which Is born Immediately after him and is  
 regarded by the

<sup>1</sup> Rev. J. Roscoe, *The Baganda*, Customs of the Baganda/'  
*ibid.*, xxxii.  
 pp. 104-107, *id.*, "Notes on the (1902) pp. 44 sq.  
 Compare L. F.  
 Manners and Customs of the Baganda," Cunningham, *Uganda and*  
*its People*  
*Journal of the Anthropological histi-* (London, 1905), pp. 224, 226.  
*\*/:/£*, xxxi. (1901) p. 129; *id.*, <sup>2</sup> Rev. J. Roscoe,  
*The Baganda*,  
 " Further Notes on the Manners and pp. 109 sq.